

THE

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## Divinity.

*For the Methodist Magazine.*

AN ESSAY ON ATONEMENT.

BY THE REV. T. MERRITT.

(Concluded from page 209.)

AGAINST the doctrine that the law of works is in force still, I am aware that a popular, and, therefore, powerful objection will be raised, namely,

“That considering the ignorance of mankind, their liability to err, and the weakness of all their powers and faculties since the fall, it would be unjust to require the same obedience of them and upon the same penalty, as before they lost the power to obey; and therefore it will follow that the law of works is repealed, and a milder, more practicable law instituted in its stead.”

ANSWER 1. The objection would be good in relation to Adam's offspring, if God did not offer them salvation upon practicable and gracious terms. But Jesus Christ has made an atonement for sin; and that atonement is offered them as their righteousness in reference to the law which they have transgressed; and therefore he may justly continue the law in force, and those who reject the atonement he may punish for every breach of it, as well as for the breach of gospel conditions. And hence the punishment of those who reject the atonement, will be the punishment due for the breach of both covenants, the covenant of works and the covenant of grace.

2. If we say the law of works is in force, notwithstanding the ignorance and weakness of men, their ignorance and weakness will be reasons for showing them mercy. If we say the law has no claim upon the ignorant and weak, we say they have no sin; and thus we make their ignorance, &c. and not the blood of Christ, their justification.

3. We must say that the law of works is in force, and is the rule and measure of duty, notwithstanding the incapacity of men

to obey it in its extent; or we must say that their capacity to obey is the rule and measure of their duty; which would be absurd, as we should then have as many rules as there are capacities in the world, and so destroy all rule. The law of Christ cannot be the only rule of duty, since that is a merciful provision adapted to the incapacity of men, and presupposes a law which they are unable to keep.

4. We must say that the law of works is in force, or we must say there is no need of the gospel. The gospel saves from the curse of the law. To say, therefore, that we are not under the law, but under the gospel, or the law of Christ, as a distinct law, would imply that the gospel saves from the curse of the gospel, or the law of Christ saves from the curse of the law of Christ, or that the gospel saves from the curse of the law of Christ; either of which would be absurd, and a contradiction in terms.

5. To say that the law of works is not in force, would be the same as to say we owe God no obedience as Creator and Father; and what would be still worse, we must say that Christ has delivered us from our obligation, by abolishing his law.

Objection. "We have been taught that Christ, when he undertook the redemption of mankind, put an end to the law of works, and established another in its stead, a milder law, adapted to the condition of fallen man: that the scriptures call this 'the law of Christ, the law of faith,' &c. And agreeable to this our standard authors make a distinction between the law given to Adam before the fall, and that given to mankind consequent upon the undertaking of Christ as Mediator. The former they call the Creator's law, the Adamic law, the law of works, and the covenant of works; while they distinguish the latter as the Mediator's law, the law of Christ, &c. Thus Mr. Wesley in his *Plain Account of Christian Perfection* :

"No man is able to perform the service which the Adamic law requires. And no man is obliged to perform it; God does not require it of any man. For Christ is the end of the Adamic as well as of the Mosaic law. By his death he put an end to both: he hath abolished both the one and the other with regard to man; and the obligation to observe either the one or the other has vanished away. Nor is any man living bound to observe the Adamic, more than the Mosaic law."

Answer. That the scriptures and our best authors make a difference in the administration of the law, and in the conditions of salvation after the undertaking of Jesus Christ to redeem the world, is very certain; and that a difference of administration, and of the conditions of salvation is all they make, is hardly less certain. Thus after Mr. Wesley had said in the above quotation, "nor is any man living bound to observe the Adamic, more than the Mosaic law," he adds in a note, "I mean it is not the condition either of present or future salvation." Thus he guards his



words against the construction which some put upon them, and clearly shows his meaning to be that the Adamic law is abolished *only* as a covenant of life, and not as an obligation of duty.

I have before observed that the Adamic law is to be regarded in a twofold point of view; first, as requiring obedience, and secondly, as making that obedience the condition of salvation. In the latter sense Christ has put an end to it, and in that sense "no man is bound to observe it. God does not require it of any man;" for he has established another condition of salvation for fallen man, even *faith*.

Thus while the law is abolished as the condition of our salvation, it remains in full force in its preceptive sense, requiring the same obedience of man now that it ever did. And the non-performance of that obedience is sin, from which only the atonement can save us.

As some people do not readily see the justice of requiring the same obedience of fallen man, as of man before the fall, nor how a person can be under the law of works and faith at the same time: the following illustration from Baxter may help them upon those points.

"A tenant forfeits his lease to his landlord, by not paying his rents; he runs deeply in debt, and is unable to pay any more rent in future; upon which he is put out of his house and cast into prison: his landlord's son pays for him, takes him out of prison, puts him into the house again, and makes him a new lease in this tenour; that paying only a pepper corn yearly he shall be acquitted both from his debt and all other rent in future, which, by his old lease, was to have been paid; he does not, however, cancel the old lease, but keeps it in his own hands to put in suit against the tenant, if he should refuse to pay the pepper corn. In this case the payment of the pepper corn is imputed to the tenant, as if he had paid the rent of the old lease, and his non-payment of the pepper corn is a breach of both leases; of the old, because, though he had forfeited his title to the benefit of it, he could not disannul the duty of it, which was obedience during his life. So that as it is an act of disobedience in general, his non-payment is a further forfeiture of his old lease: but as it is the non-payment of a pepper corn required of him instead of his former rent, so it is a breach of his new lease only. Even so is unbelief a violation of both covenants."

When this illustration is applied to the point in hand, we see mankind in their fallen, condemned state—Christ interposing and making an atonement for them—taking the covenant of works into his own hands, and instituting the new condition of faith. If they perform this condition, they are exonerated from the rigorous demands of the old; but if they refuse, they are justly punished for the breach of both. Thus man is *not without law to God, but under the law to Christ*.

It may be thought that appointing new conditions of salvation is in effect changing the law; but then it should be observed that this does not deliver us from our obligation to the law, and is, in fact nothing more than the appointment that a part, instead of the whole, required by the covenant of works shall be the condition of salvation.

It will be found that every duty required of man, whether it be of the ceremonial or moral kind, whether in the Old Testament or the New, is required by the same law, being enacted by the same authority. We make distinctions in the dispensations of the law to ascertain whether it be administered according to the tenour of mercy or justice, that is, whether it be administered by God in the character of Mediator, or otherwise. We then absurdly proceed with our distinctions as though they were different laws. The cessation of the anti-mediatorial administration we speak of as the abrogation of the law of works; the Mediatorial administration we make to be a new law, and the change in the conditions of salvation from the whole obedience required by the law, to a part of it, we consider as a release from the whole obligation of the Creator's law.

This whole subject may be summed up in two words, *law* and *gospel*. Every thing enjoined by divine authority, whether by Christ or the Father, is to be referred to the law, which is one and no more. There is, indeed, a difference between moral and positive precepts, but none in the authority by which they are enacted, and both may be found either in the Creator's or Mediator's law. The gospel, as contradistinguished from the law, is a revelation of the grace of God to a guilty world through a Mediator, and therefore called *good news* or *glad tidings of great joy*. This is the gospel in the proper sense of that word. But we use the word, as indeed the scriptures often do, in a much larger sense, for the whole administration of the law by Christ, because it is administered with grace on the ground of the atonement. When it is so used in the scriptures it is always in a popular way; and we should be careful not to confound things of different natures, as law and gospel, nor sunder things of the same nature, as the Creator's law and the Mediator's law. The not observing this distinction in the use of the term gospel, and taking its larger meaning for its proper meaning, has contributed much to that confusion in which this whole subject has been involved. It is this which has led to the idea that the Mediator's law is a different law from that of the Creator. But does it not behove Christ, as a King, to have his law? Yes; and he is a King, both in enacting and administering the law of works.

But is there not a difference between the Creator's law and the Mediator's law? yes; there is the difference of administration: but there is no difference in the authority by which they are enacted, and of course none in the laws themselves, nor in our



obligation of obedience. The question is not, therefore, whether particular duties, as repentance, faith, and the observance of sacraments, belong to the Creator's law, or the Mediator's law, as distinct from each other; but whether they belong to *this* or *that* administration of the law. As they are duties enjoined by divine authority, they belong to the law of God which is one; but as they are conditions of salvation belonging to the Mediator's administration, they are called gospel conditions.

The difference of administration will answer every purpose of different laws, without involving any absurdities; which different laws will not. Thus if it should be asserted that God requires the same obedience as the condition of salvation now, that he did of Adam before the fall; notwithstanding we have lost the capacity to obey; it would be our duty to urge that, "we are not under that graceless, remediless, anti-mediatorial administration of the law as a covenant of life; but under the merciful administration of the Mediator, and the mild and practicable conditions required by him in the gospel."

That this was Mr. Wesley's view of the law of works, is evident from his Plain Account of Christian Perfection. Speaking of Christ having put an end to the law of works, he says, "Observe in *what sense* he has put an end to it, and the difficulty vanishes. Were it not for the *abiding merit* of his death, and his *continual intercession* for us, that law would condemn us still. These, therefore, we still need for every transgression of it." But what propriety was there in saying, "observe in *what sense* he has put an end to it," if the repeal were total? or what propriety in talking of the "transgression" of a law that has no existence!

If the question be, what was Wesley's sentiment respecting the law of works? there is the most abundant evidence that he did not admit its repeal, except as a *covenant of life*. He does indeed often speak of that law as "expiring with Christ," as "abolished by his death," and as being superseded by "another, even the law of faith." But in every place he has the difference in the conditions of salvation, or in the administration of the law, immediately in view; and in no instance does he speak of the law of works in its preceptive sense as repealed; but the contrary.

When he considers the law in its preceptive sense he says to the objector, "The case is not, therefore, as you suppose, that men were *once*, (before the fall) more obliged to obey God, or work the works of the (Adamic) law, than they are *now*. This is a supposition you cannot make good. The nature of the covenant of grace gives no ground, no encouragement at all, to set aside any instance or degree of obedience, any part or measure of holiness;" which it would do if the law of works were totally repealed. Accordingly he considers the involuntary deviations of Christians from the law of works, as transgressions which need both atonement and pardon.

Speaking of those who fulfil the law of love, as the Mediator's law, he says, "Yet as even in these there is not a full conformity to the perfect (Adamic) law, so the most perfect in love do, on this very account, need the blood of atonement, and may properly for themselves, as well as for their brethren say, 'forgive us our trespasses.' And he tells us this was the "judgment of all our brethren who met at Bristol, (England) in Aug. 1758."

Again, says he, "To explain myself a little more fully on this head, 1. Not only sin *properly* so called, that is, a voluntary transgression of a known law, but sin *improperly* so called, that is, an involuntary transgression of a divine law, known or unknown, needs the atoning blood."

According to the doctrine here laid down we have two standards of perfection : one according to the *anti-mediatorial* administration of the law, which is more elevated ; the other according to the *mediatorial* administration, which is the standard of Christian perfection.

That this was Messrs. Wesleys' and Fletcher's view is plain from this, that when they have described perfection according to the "Mediator's law," they consider the short-comings and errors which accompany it, as transgressions of the law of works, requiring both atonement and pardon. On this account, says Wesley, "I never use the phrase, sinless perfection;" and the acute Fletcher never used it without a qualifying epithet, as *evangelical*—"evangelically sinless," was his phrase. And commenting in the sixth volume of his checks upon the Apostle's words, "as many as are of the works of the law are under the curse," he says, "the apostle means the law abstractedly from the promises of grace ; for in that case the law immediately becomes the Adamic covenant of works"—plainly showing that we are under the same law with Adam, except as it differs by the promises of grace, or the administration of Jesus Christ.

When, therefore, Fletcher contends that mankind are under the "Mediator's law," a "milder law," &c. he must be understood with reference to the new and practicable conditions of salvation under the Mediatorial administration of the law, and not as implying the repeal of the law of works. Indeed he intimates that this is his meaning when he speaks of the "*mediatorial*," and the "*anti-mediatorial* law."

If any wish for further information upon this subject they may consult Mr. Wesley's sermons entitled "The origin, nature, &c. of the law," and "The law established through faith," as also his edition of Baxter's "Aphorisms of Justification ;" an extract from which follows :

Prop. ix. "Therefore we must not plead the repeal of the law for our justification ; but must refer it to our surety, who by the value and efficacy of his one offering and merits, doth continually satisfy.



“ You must here distinguish betwixt

“ 1. The repealing of the law and the relaxing of it. 2. Between a dispensation absolute and respective. 3. Between the alteration of the law, and the alteration of the subjects relating to it. 4. Between a discharge conditional, with a suspension of execution, and a discharge absolute; and so I resolve the question thus :

“ 1. The law of works is not abrogated or repealed, but dispensed with, or relaxed. A dispensation is, (as Grotius defineth it) an act of a superior, whereby the obligation of a law in force is taken away, as to certain persons and things.

“ 2. This dispensation is not total or absolute, but respective. For, 1. though it dispense with the rigorous execution, yet not with every degree of execution. 2. Though the law be dispensed with, as it containeth the proper subjects of the penalty, viz. the parties offending, and the circumstances of duration, &c. yet in regard of the mere penalty, abstracted from person and circumstances, it was not dispensed with; for to Christ it was not dispensed with : his satisfaction was by paying the full value.

“ 3. Though by this dispensation freedom may be as full as upon a repeal; yet the alteration is not made in the law, but in our relation to the law.

“ 4. So far is the law dispensed with to all, as to suspend the rigorous execution for a time, and discharge conditional procured and granted them; but an absolute discharge is granted to none in this life. For even when we do perform the condition” (of the New Covenant) “yet still the discharge remains conditional, till we have quite finished our performance. For it is not one instantaneous act of believing which shall quite discharge us; but a continued faith. No longer are we discharged than we are believers. And when the condition is not performed, the law is still in force, and shall be executed upon the offender himself.

“ I speak nothing in all this of the directive use of the moral law to believers, but how far the law is yet in force, even as it is a covenant of works; because an utter repeal of it in this sense is so commonly, but inconsiderately asserted.”

III. Whether atonement has been made for actual sins.

It is the opinion of some that atonement was made only for the transgression of the law of works;—that upon the undertaking of Christ to satisfy for the breach of that law, it was repealed, and another given, called the Mediator’s law, for the breach of which no atonement has been made;—that the law of works would not admit of pardon, nor the Mediator’s law of atonement:—that sin atoned for needs neither repentance nor pardon, and that to say otherwise would imply that the law requires satisfaction twice for a breach once; and, finally, that there is no grace manifested in saving from sin which has been atoned for, since this process evidently places salvation on the ground of justice, and not that of grace.

**Answer 1.** The objection admits that the atonement was made for transgressions of the law of works; and I have before proved that the law of works is still in force, and that all our sins are against that law; therefore our actual sins have been atoned for.

**2.** As far as the objection is built on the distinction between the law of works and the Mediator's Law, it is answered by the arguments which prove that distinction to be groundless. But if it were otherwise, there is nothing in one law more than another that requires or that rejects atonement. The atonement was not made for a particular sin, or number or class of sins, but for sin generally, and will apply to sins against one law as well as another.

**3.** According to the objection, sin atoned for needs neither repentance nor pardon; and that to say otherwise would imply that the law requires satisfaction twice for a breach once. This would follow if it could be proved, 1. that atonement is the same as the payment of a debt; and, 2. that repentance is the same as the payment of a debt, and 3. that pardon is the same as paying a debt. But I deny all these assumptions. And that sin, in order to its being pardoned, requires both repentance and atonement, I have shown under the first head.

**4.** According to the objection atonement places salvation as the ground of justice and not that of grace. To this it may be answered, 1. it would be so if atonement were the same as paying a debt. But I have shown in the foregoing pages that it differs essentially from the payment of a debt, and that it places salvation on the ground of grace in the highest sense possible. 2. If atonement places salvation on the ground of justice, and excludes grace, it will follow that Adam was saved on the ground of justice, without grace! for the objection allows that his sin was atoned for. Here the objector would do well to pause, and ask himself, to what class of the heavenly hosts Adam belongs? He cannot belong to that class which never sinned, nor to that which is saved by grace. Let him ask himself also, what will be his employment in heaven, and to whom he will ascribe the glory of his salvation?

Thus far we find nothing to support the doctrine that the atonement was limited to original sin. Nor will it avail to say that Christ is the propitiation for our sins, or that the atonement is a provision for actual sins, if his death were intended only to satisfy for sins against the law of works, and to prepare the way for another law which would pardon without atonement. In this case the words propitiation and atonement apply in a sense too vague and remote, to be authorized by the gospel, or to answer the practical purposes intended by them. It is true that atonement is a provision for the pardoning of sin, not in the remote sense of the objection, but as it applies to the sins to be forgiven.

This, if I mistake not, is the constant representation of this subject by the scriptures. It is never intimated in the word of God, that there is such a difference between sins committed against the law of



works and the law of Christ, as is contended for, or that the atonement was made for the former *only*. If it should be thought that John and Isaiah favour this distinction, when the former calls Christ "the Lamb of God who taketh away the *sin* of the world," and the latter says, "The Lord hath laid on him the *iniquity* of us all; the answer is easy: the scriptures use these nouns in the singular and plural indifferently. The least attention will convince any one of this. Thus Isaiah, "He was wounded for *our* transgressions, he was bruised for *our* iniquities. *All we* like sheep have gone *astray*; *we have turned every one to his own way*; and the Lord hath laid on him the *iniquity of us all*." Here we see, not only that the noun is used in the singular and plural indifferently, but also that it is used for actual sins. And this is the constant language of the scriptures. "He is the propitiation for *our* sins, and — for the *sins* of the *whole world*." "For he hath made him to be a sin-offering for *us*." "Christ hath redeemed *us* from the curse of the law, being made a curse for *us*." "While *we* were yet *sinners* Christ died for *us*." "He by the grace of God tasted death for *every man*."

To transcribe all those passages of scripture which represent the death of Christ as an atonement for actual sins, would fill a volume. The whole mediatorial work of Christ, and especially his death, applies to mankind in their *personal* characters, and to their *actual* sins. This is clear from the doctrine of justification by faith. The faith which justifies the ungodly regards the death of Christ as an atoning sacrifice for *actual* sin, and receives it as such. The awakened sinner is told that he must *believe* in order to be saved. He is anxious to know *what* he must believe. Will you tell him he must believe that Christ has died for original sin? He replies that he is an *actual* sinner as well as naturally depraved, and wishes to know what he is to believe, on what his faith must be placed, in order that he may be justified. Will you tell him he must believe that Christ has abolished the law of works, and therefore God will pardon him if he truly repents? But, he continues, whatever distinctions you may make in the law, I know that I have transgressed the law of God, and am justly condemned by it. My repentance is not adequate to repair the injury done by my transgression; and besides, the penalty of the law is not repentance, but death. I desire, therefore, to know how God can be just, and yet justify the ungodly. Here the gospel comes to his relief and announces, *Christ has redeemed us from the curse of the law, being made a curse for us*. He receives the gracious declaration, relies upon it, is justified, and henceforth sings with the Apostle, "The life I now live in the flesh, I live by faith in the Son of God, who loved *me*, and gave himself for *me*." But upon the supposition Christ did not make atonement for actual sins, believing that he did could never justify the ungodly; and of course all those who profess justification by this faith are deluded, and remain in their sins.

If atonement for actual sin be the proper object of our faith, it must be also the foundation of our hope and love, and indeed of all true religion. The whole springs from the atonement through the influence of faith; therefore to deny atonement for actual sins is to subvert the foundation of our religion.

That the atonement was made for actual sins appears from this also, that it is made the *ground* of our *personal obligation*, and the *motive* to glorify God. "Ye are not your own, for ye are *bought with a price: therefore* glorify God in your body and in your spirit, which are *God's*." But how are we *bought with a price*, if Christ has not redeemed us from the curse which we had brought upon ourselves by our *actual* sins? The moment we limit the atonement to the sin of our first parents, we weaken, if we do not destroy this obligation and motive to glorify God. Atonement for one sin, or for the sin of two persons only, is, comparatively, a very diminutive thing, and a "narrow covering." Lying at such a distance, and having no immediate relation to us, *personally*, or to *our sins*, its practical influence must be very small.

Atonement for the actual sins of men is not only the "foundation which God has laid in Zion," but the "corner-stone" which unites and binds every part of the building. It connects equally with the grace of God and the obedience of man. The grace of God could not flow to us, nor could our obedience be rendered possible or acceptable, without the atonement. God bestows every blessing upon us for Christ's sake; and we ask every blessing in Christ's name. God is *in Christ* reconciling the world unto himself; and we are in Christ reconciled unto God. Every thing is *in, through, and for* the sake of Christ, that is, on account of his death. This teaches us in what light to view the death of Christ, and the importance of it. Admit the doctrine of atonement and every thing is clear and consistent; take this away and the whole is thrown into obscurity, and we can assign no satisfactory reason why we should *ask* and *receive* in the name of Christ, or on his account.—Take this away and the gospel is so marred that it becomes "*another gospel*."

To deny atonement for actual sins is approximating much to the views of religion entertained by the Socinians of our day. They tell us there is no need of an atonement, that God can consistently pardon sin without it. And if we affirm that there is no atonement for actual sins, and that there is no need of any, I doubt whether we shall long think it worth our while to contend for it merely for the sin of our first parents.

But St. Paul was so far from thinking atonement for actual sins unnecessary, that he tells us "without shedding of blood there is no remission." It is true he said this with reference to the sacrifices under the law of Moses; but then as those sacrifices were an atonement for actual sins, and typical of the sacrifice of Christ, the argument is the same for atonement for actual sins by the death of Christ.



To conclude. This has been the doctrine of the great body of the church in all ages; it is expressly taught in our Articles and Communion Service; and what as Christians and as Methodists we are bound to contend for.

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Biography.

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## MEMOIR OF MRS. REBECCA PETERS.

BY MR. W. M. WILLETT.

AN outline of the life of our late sister PETERS, may be drawn within a narrow compass. She was born in Guilford, Connecticut: but when only nine years of age moved with her parents to Southold, where she continued to reside until the day of her death.

We meet with no event in her life, worthy of particular record in a sketch of this nature, until the year 1811, when she was married to Mr. HENRY PETERS. The marriage however terminated unhappily. This circumstance wholly marred every scheme which she may have formed of earthly happiness. But the poignant trials she was called to encounter (though her husband did not survive their union above three years) in consequence of this event, were sanctified. In the hour of affliction she was led to search the scriptures with an earnest solicitude to become acquainted with *the truth as it is in Jesus*. And though a considerable period elapsed from the time of her first conviction before she found peace through faith in her Lord and Saviour Jesus Christ, yet so soon as she was assured of the forgiveness of her sins, she resolutely determined, by divine aid, as she *had received Christ Jesus the Lord so to walk in him*.

After mature deliberation, she joined class in Southold town and was afterwards admitted in full membership; and, in process of time, by her uniform piety, and the unabated ardour she displayed, became not only a pillar to the church of which she was a member, but an ornament to the cause of religion generally.

Her life after she embraced religion may strictly be said to have been one of faith. Favoured at no period of her Christian pilgrimage with any very high degree of religious enjoyment, it might readily be gathered from her life and conversation, that she derived her principal support and her deepest consolation, from an application of the promises to her own peculiar feelings, trials and circumstances. They were like the bread which fell from heaven, and like the water which was stricken from the rock, to her hungry, thirsty soul. Hence the spontaneous language of her heart was,

"With simple faith on thee I call,  
My light, my life, my Lord, my all."

Oftentimes in conversation with the writer, she would remark that it was her daily, fervent petition, to be able to adopt the language of the apostle, and say, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." And indeed it may truly be said, that, in a good degree, she attained this the highest object of her ambition. For what but a lively, constant exercise of faith upon the Son of God could have produced so serene a countenance, such an heavenly frame, a conversation so well adapted to minister grace unto the hearer, a life so blameless, such purity of heart, and aspirations after *that mind which was in Christ*, so intense and incessant!

Such a life of faith, we may conclude, did not fail to produce joy and peace in the Holy Ghost. Thus, though her affections were rarely visible, even when in their fullest exercise, yet they were vigorous and rightly directed: and, resting at all times with implicit confidence on the promises, her peace though quiet, was deep and uniform.

The lively exercise of this faith not only produced "joy unspeakable," but likewise caused her "to abound in every good word and work." She was "clad with zeal as with a cloak." Nay, so ardent, so unwearied a zeal did she evince that her friends were ready to say that she overstepped the limits which even duty itself prescribed. No great length of time after she attached herself to the society, she opened her house for the preaching of the gospel. In a time of reformation, her doors were almost literally never closed. Some there were who threatened to report her conduct to the public authorities. She, however, regarded not the evil sayings which were spread far and near: but went steadily onward in the discharge of her duty. As an individual she was considered as a nursing mother to the young converts; and as a comforter to mourners. And though the tongue of railing would sometimes be heard, she hesitated not to take up her cross in public in the way of prayer and exhortation; and God owned his hand-maiden. Many souls, some until this day residents in the place, others moved away, and a little few, we humbly trust, now rejoicing with her in the upper world, have been awakened and converted under her roof.

This was not the end of her labour of love. Her habitation was a home for the preachers. There was a secret and almost indefinable charm hanging around it; which made the sight of it peculiarly welcome to these wayfaring pilgrims. In this abode of piety and peace, they were assured of a sincere, hearty reception. The hand of a friend was stretched forth; and the kind accent of love bade them welcome. Whatever might tend to contribute to their comfort, if within her power to procure, they failed not to receive. When sick, she would minister unto their necessities with the most patient attention and affectionate sympathy. And indeed, so thoroughly conversant was she with their very thoughts



and feelings, that when their souls were cast down and disquieted, she was enabled every now and then to drop a word in season to comfort and encourage them.

Perhaps the digression will be pardoned, if the writer in this place, takes the liberty of adding his own private testimony to the truth of what hath been just written. Previously to the death of our late sister, her house was his home. Just entering upon the ministry, but little acquainted with the trials or labours of a circuit, a mere youth, it seemed to him as if a kind Providence had raised at the same time a home and a friend as anxious for his welfare nearly as a mother. For her house was truly a home; and with much solicitude did she counsel, watch over, sympathize with, provide for, comfort, and encourage him, until sickness hindered—until death stopped her earthly career. Well then may her memory be dear to him; and incite him to make mention of her name and of her acts! Well may the strong feeling of sorrow rise within his bosom at the recollection even of his own loss: but more especially of the loss which her family, the church, and society at large, have sustained by her death!

Neither is this all. She stretched out her hand to the poor: yea, she reached forth her hands to the needy, Prov. xxxi. 20. The writer of this sketch has seen the aged, way-faring man, friendless, penniless, stop at the door of her house: she has welcomed him in; seated him at a table spread with her hands: attended to his wants; and upon his departure, he has seen her fill his wallet with a small stock for a future time of need. Indeed upon all occasions, she was as eyes to the blind, and as feet to the lame, so far as her ability extended.

This ardent zeal in the cause of her Lord and Master, was continued so long as she enjoyed health and strength. Thus, one of the last public acts in which she engaged was aiding in the establishing of a Sabbath School in Southold.

Following our lamented sister in this way, through a course of fervent piety to God, and unremitting disinterested zeal in his service, it will not excite an emotion of surprise to learn, that she departed this life in the full assurance of faith.

In the month of September last, she was brought upon a bed of sickness. After a short but severe attack she seemed to be recovering when she was again brought very low. So she continued, for the space of two months to recover and to relapse, until at length repeated and violent attacks reduced her to a state of great debility: afterward she grew weaker and weaker, until toward the close of her life she lost the use of her limbs and became as helpless as an infant.

Throughout her long, tedious, and distressing illness, she exhibited a bright example of suffering patience and cheerful resignation.

Though the disease was of such a nature, as in a measure to

stupify her senses, and benumb her faculties, yet in a conversation with the writer about two weeks before her death, she mentioned that her faith was still strong in the Lord: her peace of mind deep and steady, and her evidence unclouded. In the midst of all her pain and weakness, she would kiss the hand which was heavy upon her: O, she would exclaim, how good the Lord has been to me during all my sickness! Though from time to time she was flattered with the prospect of recovery, yet when she relapsed her patience did not fail. All such as waited upon her in her sickness, remarked that she was a pattern of patience. 'In patience did she possess her soul.'

We are aware that numbers who have had no experimental knowledge of Christ have borne affliction *with patience*: but she went a step farther: she blessed the name of Him who thus counted her worthy to be tried *in the furnace of affliction*; and thus she *glorified God in the fire*.

From the beginning of her sickness she seemed to entertain an idea that she should recover. Upon this subject, the following conversation passed between her and a sister who sat up with her a few nights before her death. Upon the sister's asking her whether she considered her end as nigh at hand, she replied, if the Lord has a work for me to do, he will raise me up; and I believe he has. If I am to be taken away by this sickness, she continued, it is hidden from me. Upon this the sister replied, that the physician and her friends had almost renounced all hope. Well, then, she said, I shall the sooner be done with a world of pain and sorrow: for I know that when the earthly house of my tabernacle dissolveth, I shall have a house not made with hands, eternal in the heavens. Yes, she added with strong emphasis, yes, I know it. Your confidence then, continued the friend, is still unshaken. Yes! was the answer: my heart is fixed, trusting in the Lord. In my Father's house are many mansions; and Jesus has a mansion for me. Yes, I know he has.

In this strain she discoursed for a long while, leaving behind in her dying testimony a strong evidence that her hope was as a sure anchor to her frail bark cast within the veil; and not to be moved, even by the storm of death. And indeed this was the sum of her experience in every place and under all circumstances, from the beginning to the conclusion of her Christian race; at all times, by her life and conversation, clearly manifesting, *That her life was hid with Christ in God*.

She continued in a state of perfect weakness; and in the latter part of her sickness, occasionally unsettled in mind, until between one and two o'clock in the morning, Dec. 24, 1823, when, as easily and as placidly as an infant, she fell asleep on the bosom of Jesus. *Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.*



## MEMOIR OF THE REV. JOSIAS RANDLE,

BY THE REV. JOHN DEW.

The Rev. JOSIAS RANDLE, the subject of the following memoir, was born of respectable parents in Brunswick county, in the state of Virginia. His parents were members of the Church of England, and were very strict in bringing up their children, according to the rules, and usages of that Church.

It was here that JOSIAS, their fourth son, received those early impressions of piety, and principles of rectitude, which so eminently contributed to form and establish his future character. But as it is, with most other youth, those serious impressions were by him "passed unheeded by" until he had attained to the twenty-first year of his age. At this time he was living in the state of North Carolina, with his brother-in-law, JOSIAS WRIGHT. It was during his residence here that he was awakened to a deep sense of his lost estate, through the instrumentality of JOHN BALDWIN, and MARK MOORE, who were labouring in that part of the country. While under the influence of a sense of guilt, his usual sprightliness of mind, and gayety of temper, for which he was remarkable, forsook him, and it soon became visible to his friends, though he said but little about it, that he was under very serious concern for the salvation of his soul. He continued some months secretly sighing for redemption in the blood of the Lamb.

In this situation he attended a quarterly meeting which was held at THRELDKILLS meeting house, near Waydesborough, in Salisbury circuit. At this meeting the friend of sinners was pleased to own and bless, in a very signal manner, the labours of his servants. The spirit from on high was poured out upon the congregation, and many fell to the ground under the mighty power of God, crying "LORD save or we perish;" while others were filled with the love of God which passeth understanding. At this meeting many precious souls were happily converted to God. It was here, after a severe struggle, that our brother RANDLE first felt his load of sin and guilt removed, and he returned home much comforted. It was not, however, till some time after this, that *all* his doubts were removed. This took place as follows:—He, in company with his brother-in-law's family, attended preaching in their own neighbourhood; and during the sermon and religious exercises of the day, he was much engaged. After the meeting closed, his friends returned home; but he tarried by the way that he might have an opportunity, without restraint, to pour out the desire of his soul to God. It was here that the LORD broke into his soul in such a powerful manner that he could no longer doubt; but hastened home with eagerness to tell the joyful news, that his soul was blessed with a sense of pardoning love. From this time he resolved to devote himself without reserve, to the service of God. Accordingly he united himself to the Methodist Church,

in which he lived a faithful and zealous member, and to its doctrine and discipline he was most affectionately attached to the day of his death.

His conversion took place in the latter end of the year 1788. Some time in the course of the next year he was selected by REUBEN ELLIS, the presiding elder of the district, to superintend a mission school among the Choctaw tribe of Indians. During his stay here, which was about a year, a class was formed of white emigrants who had settled in the vicinity of the school, and our brother was appointed its leader. While here, the LORD owned his labours in the class: here also he began to exhort sinners to repentance, and not without effect. After the time expired for which he had undertaken the superintendence of the school, he was employed by the presiding elder of the district to labour on one of the circuits, until the ensuing Annual Conference, at which he was received as a probationer in the itinerant connexion. This was in the year 1791. From this conference he was appointed to labour on Broad River Circuit.

Having thus entered the itinerant ministry, he persevered in the diligent discharge of its duties, graduating first to deacon's and then to elders' orders, in the several circuits to which he was appointed, until the year 1795, when he was selected to take charge of a small district, consisting of three or four circuits, in one of which he was appointed to the charge. About the close of the next year he was married. About the year 1798 he located, and settled in Warren county in the state of Georgia, where he remained four years.

In 1802, he re-entered the travelling ministry, and was appointed to little River Circuit, for that and the following year. In 1804, he was appointed to Oconee Circuit, and the same year he attended General Conference. In 1805 and 6, he presided on the Ogechee district; and in 1807 and 8, on the Oconee district. While on this district in 1808, he was elected as a delegate to the General Conference. In all the above stations he was received as a minister of GOD, discharging the duties of his station with fidelity, zeal, and usefulness. In 1809 he again located, having travelled nearly fifteen years, and filling ten different stations, with great acceptability to the Conference and people with whom he laboured. In 1811 he moved to this country, (Illinois) and settled in the neighbourhood of Edwardsville where he continued to reside till the day of his death.

After his settlement in this neighbourhood he was called to fill several lucrative and important offices in the state; the duties of which he faithfully and conscientiously discharged.

For two years past, his health had been gradually on the decline. About the last of August, or first of September last he was visited with an attack of billious fever, which brought him very low; and from which he never entirely recovered. About Christ-



mas, the weather being fine, he was induced to ride out: and accordingly he paid a visit to his friends in St. Clair county, about twenty miles from home, where he attended a Christmas meeting, at which he spoke for the last time in public. It was remarked, by his friends, that at this meeting, he spoke with more than ordinary zeal and effect. He returned home very unwell, and was soon after confined to his bed. Mistaking his disease, (which was a violent inflammation of the lungs) for a common cold, no danger was apprehended either by himself or his friends, for several days. The symptoms becoming daily more and more alarming, his friends thought it advisable to take the counsel of a physician. For several days his fate seemed suspended between life and death: but by the skill, and unremitting exertions of his attending physician, he was apparently much relieved, and favourable hopes were entertained of his recovery. But, though the fever had abated considerably, it left him in a state of great weakness. About three o'clock on the morning of Tuesday Jan. 13th, he became sensible of his approaching dissolution. He called his wife and children to his bed side, and taking them by the hand one by one, in a most affectionate manner, gave them his dying benediction and advice, and taking his leave of them, commended them to God. The neighbours were called in to see him die, and being in the neighbourhood myself, and hearing of his sudden change for the worse, I hastened to see him. I found him still alive and in his right mind (which he retained to the last unimpaired) and able to converse. On my asking him how he felt, he said 'I feel ready to die, but it is hard work, I suffer much.' Prayer was proposed; and I gave out and sung,

"Happy soul thy days are ended  
All thy mourning days below," &c.

While we were singing he grasped my hand affectionately, and at that moment he seemed filled with divine consolation, and his soul exulted in the prospect of eternal life. I kneeled by his bed-side, and was able to pray in confidence, that the LORD would afford him a safe passage to a better world.

All that day and succeeding night we waited around his bed expecting every hour to be his last; but contrary to all human prospect, he lived through the night. On the morning of Wednesday 14th, he seemed better, and we were again encouraged to indulge the hope that he might recover. It was not long, however, till we were convinced that our hopes were ill-founded. His pulse grew faint, his extremities became cold; and all the while his sufferings were extreme, and he perfectly sensible of them. Through the course of this day I had been several hours absent from him; and finding me near him in the evening, he beckoned to me to sit down at his bed-side. I did so, when he observed to me, 'lest it might slip me, I wish you to preach my

funeral at Ebenezer meeting house. Tell the congregation, that I have a steady, uniform, blessed expectation, an unshaken confidence, uninterrupted peace; but no boasting—no boasting.' He continued, 'I recommend this blessed religion to my Boys:' I replied, *to us all*, brother RANDLE, 'yes, to you all, said he, 'and I pray God that the blessings of the everlasting gospel may rest upon his church. It lies near my soul.' On my remarking to him that I supposed he did not now regret his having spent so many years of his life in the service of the church; and being too much exhausted to speak further at that time, he made a sign to show how little he had done.

After thus expressing his wish to me, and giving us this satisfactory evidence of the happy state of his mind, he sunk into a sweet tranquility and remained silent through the night, so far as his sufferings would permit. About 9 o'clock in the morning of the 15th, I left him to attend an appointment, and when I went to take my leave of him, I told him if we both lived till evening I should see him again. 'Well' said he—'if not let us meet'—here he paused, and said no more: and I finished his sentence by saying 'in a better world.'—I returned in the evening and found him dying. After a severe struggle with his last enemy he breathed out his soul into the bosom of his God about 7 o'clock.

On one occasion he said to me 'I suffer much:' but, I said, I trust you have an unshaken confidence in God. 'Yes' said he, in an ecstasy, 'glory to my Redeemer I have.'—At another time I observed to him, that Jesus Christ was our only hope: 'what,' said he, 'do we want with any other! that is sufficient.' One other circumstance I shall mention, in order to show how perfectly calm and recollected he was to his last moments. He had made, previous to his last illness, that disposition of his temporal business that he wished; and having given his friends satisfactory evidence that he was prepared to die in peace, he requested all to withdraw from the room except his wife, and one or two attendants; he then requested the curtains of his windows drawn down to exclude the light, which he said was receding already from his vision, and desired not to be spoken to, on any occasion. Thus lived, and thus died, our beloved brother RANDLE, who, no doubt has gone to receive the reward of his labours.

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### Scripture Illustrated.

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*To the Editor of the Methodist Magazine.*

DEAR SIR,

IT is a common practice for the advocates of the impossibility of falling from grace, to urge 1 John ii. 19, as a proof that all those who did not remain faithful in their Christian profession



unto the end, had never experienced a real change of heart. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." Should you think the following observations may be useful, and worthy of a place in our Magazine, you will please to insert them.

Your's,

Albany, May 4, 1824.

T. SPICER.

1. This passage, it is probable, alludes to those early heretics, some of whom had once belonged to the Christian assemblies.\* They still professed Christianity, but the apostles had not commissioned them to preach, nor did they fellowship them as brethren. They had corrupted the doctrines of the gospel with the most pernicious opinions: they had given up or explained away its most essential principles, and had introduced a system made up of heathenish ceremonies and Jewish glosses, with which they mingled a few shreds of Christianity.

2. "They went out from us." Their going out from the apostles, means that they separated themselves from the apostles and the communion of the church, for the purpose of forming a sect by themselves. By this conduct they gave the fullest proof that they were *unsound* in the *doctrines* of the gospel.

3. "If they had been of us, they would no doubt have continued with us." That is if these men, who pretended to be apostles and inspired, had possessed correct views of the gospel plan of salvation, and like us apostles had received authority as apostles from the Great Head of the church, they would have had fellowship for us, and union with us.

4. "But they went out from us," &c. God so ordered it in his wise providence that at an early age of the christian church, there should be a separation between the *precious* and the *vile*; and thereby it be made manifest before they had deceived many that they were not all apostles who pretended to be, and that all the doctrines then believed were not according to truth. And it was very providential for the church that this separation took place while inspired apostles were yet living, to distinguish and stamp the *truth* with divine authority.

5. "They were not *ALL* of us." This implies that *some* of the sect *alluded* to had been of them, that is, *had* been sincere and in fellowship with the brethren. But some of the sect alluded to had never belonged to the church, they were heathens formerly, but readily embraced the views of these heretics which so nearly resembled their own. Those who went out from the apostles must have been of them in *some sense*, or they could in *no sense* have gone out from them. In what sense then were they of them previous to their going out from them? Ans. they were *numbered* among them, *associated* with them, and *fellowshipped* by them.

\* DR. A. CLARKE.

But in what sense were they not of them? Ans. They were never *sound* in the *doctrines* of the gospel, and therefore they went out from them.

6. It is most likely that the apostle has no reference whatever to their character as regenerate persons; with their hearts he had nothing to do. For what had he to do to Judge them *that were without*? He spake of them only as *teachers* and *professors* of the *Christian* religion: that as such they had departed from the faith of the gospel, and their withdrawing their fellowship from the apostles was a proof that they were not inspired, that they were unsound in doctrine, and therefore not to be received as teachers nor owned as fellow labourers.

7. But suppose the apostle alluded to their religious experience, and is to be understood as saying that their going out from them was a proof that they had never been *converted* to God; this cannot be urged as a universal proof that men who have made a profession of religion and fall into error or gross sins have never been truly converted to God; it would form only that these persons here alluded to, were never converted.

When all these things are considered, it is presumed, that the *candid* inquirer after truth will perceive that the doctrine of the impossibility of falling from grace can derive no support whatever from this passage of the word of God.

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## The Attributes of God Displayed.

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From a London Paper.

### NARRATIVE

*Of the Shipwreck of the Princess of Wales, smack, on a Desert Island.*

ON the 9th of May, 1820, the Princess of Wales, smack, 75 tons burthen, Mr. T. BECKWITH owner, and Captain WILLIAM VEALE, commander, sailed from London for Prince Edward's Island, in the Indian ocean, with a crew of fifteen men, for the purpose of catching seals and sea elephants for their skins. The sailors on such expeditions are generally made partners in the venture, as they receive only a certain share of what is caught as their wages. She arrived at her destination, and "sealing" was commenced on the 1st of November, 1820, and they continued their work until near March, when they went further on to some desert Islands, discovered by Captain Cook in 47 deg. S. lat. and 47 deg. E. long. which are rarely visited, called the Crozettes. On the 17th of that month, a party consisting of eight of the crew, were sealing on one of the islands, and the vessel was at anchor at an other, within sight of the first island. In the course of that day a heavy swell came from the S. E. and the Captain



in order to gain an offing, was obliged to slip the cable and stand to sea. A calm came on soon after, and they lost all power over the smack, for the current ran strong against a reef of rocks, and the swell continued very heavy. In this condition they continued, in hourly expectation of striking until midnight, when she struck with tremendous force. It was then proposed to get the boat out and try to gain the island; but the captain who knew its desolate condition, and believed they could only linger out a few days there in dreadful want, opposed the proposition, and declared that he chose rather to close his sufferings by a speedy death, as the less horrible alternative. The crew, however, considered that there was still hope, and under the circumstance, assuming the right of acting for themselves, they got the boat out over the gunwale, and threw into her a few things which they were able hastily to collect. Still, however, they refused to leave their Captain to perish, and after some entreaty, they prevailed upon him to commit himself to the boat with them. The night was dark, rainy and boisterous, and the sea dashed over the rocks by which they were surrounded. They found the shore to be much nearer than they expected, but could not land, as it was bounded by a perpendicular rock. After rowing about for nearly four hours, they came into a sort of cove, where they got on shore in safety, but the boat was swamped. How they escaped the rocks in that darkness and heavy sea was a matter of astonishment to them. They hauled up the boat, turned it over, and got under it. When the day broke, they perceived the vessel lying on her beam ends, with a large hole in her lower planks, which proved that from the instant she first struck she could not afterwards have lived. The sea was washing over her, and it was evident that she must soon go to pieces. They were unable to launch the boat to save any thing from the wreck. Amongst the articles put into the boat was a tinder box, and with a few materials which they picked up on the shore, they made a fire, and caught a few birds, which they dressed. On the next day they succeeded in launching the boat, and proceeded in her to a cove at about five miles distance, which was nearer the vessel. They succeeded in reaching her, and getting out the Captain's and maté's chests, landing them, and in picking up a number of planks. The next day they picked up her try-sail, and some casks of bread, which were spoilt, but a gale coming on, prevented them from putting out in the boat to visit the wreck as it blew furiously. The next day they saw to their distress, that nothing was left of her but the mast, which had got entangled by the rigging among the rocks. This was the last thing they saved. They then hauled the boat up to live, or rather to sleep under her, and this was their only shelter for three weeks, during which time they subsisted chiefly on birds and the tongues and hearts of sea elephants. They had got some of their hunting implements on shore, and were able to kill this animal

with ease, whenever they caught it, and its great importance to them will appear in the course of the narrative. The weather was so rainy and inclement that until the end of three weeks they were unable to begin to erect any commodious shelter. At the expiration of that time they collected all the timber they could find, for the island did not produce a shrub. With a part of these materials and some stones, at the end of a few weeks they completed a house or shed. They covered the top with sea elephants skins to keep out the rain, and the weather, at the sides, by means of turf. They made their beds of a soft dry grass, with which the island abounded, and over this they had coverlids of sea elephants skins, and on the whole they made their shelter tolerable. They soon got into a settled course of life. They hunted seals and sea elephants. The latter animals were their chief subsistence, and to use the expression of one of the sailors, it was "meat, drink, fire and lodging" to them. The carcase is often much larger than that of the largest ox, but it was only certain parts of it they could eat, the most considerable part of it being blubber. This blubber served them as fuel. They made a grate with some stones, and the hoops of a cask. They placed at the bottom some dried grass and over that some elephant's blubber, and when the grass, arranged in this manner, was lighted, the blubber burnt of itself, and made fine blazing fires. They were enabled to divide the time by a watch which the captain had saved. In the mornings they rose at about eight o'clock and breakfasted on fried birds. These consisted of several species peculiar to those latitudes, but the chief was a species which the sailors call "nellys," which burrow in the ground and are easily caught. After breakfast they went out to hunt, leaving one or two behind to cook dinner. This dinner consisted generally of a sort of soup composed of sea elephant's flippers, heart and tongue chopped in pieces. They could find no vegetables on that island, which produced nothing but grass, excepting a plant that was extremely bitter which they made use of occasionally to flavour their soup. Great inconveniences were at first sustained for want of proper eating utensils, as there was only the large kettle in which their soup was made. They managed, however, to make wooden spoons for themselves. They next cut down an old cask, and with the bottom of it made a kind of soup tureen, out of which they all eat together. Their last improvement was to manufacture a sort of wooden trenchers for themselves, when they eat comparatively in a superior style of comfort. In the soup they sometimes put elephant skin, which had the appearance of tripe, but in taste and substance it is described as of a more "leathery" nature. After dinner some of them went out again to hunt for "grub," some remaining at home, the swiftest runners being chosen to hunt the seal. At "tea time" or dusk, they returned and partook of a mess com-



posed of penguin's eggs boiled in water. Now and then they killed the albatros, which is rather a strong bird, and roasted it; but as the young ones were highly esteemed, and as the mariners daily began to lose their hope of being delivered, they were afraid to kill the old birds, lest they should quit the island, and in this fear they permitted them to live as "stand by's." For the same reason they spared the penguins, which supplied them plentifully with eggs. The young seals were considered as the greatest luxury, but they, as well as the old ones were but too scarce, and their skins were in high request for clothes.—For at the end of two months, from their mode of life, their clothes gave way, and indeed the climate was so cold and wet that they were not fit to withstand the inclemency of the weather. The men set to work and made themselves clothes of the seal skin, some using the hair inwards. They made a needle out of a nail. For shoes they made themselves a sort of socks or buskins of the same material, and they constructed various kinds of caps, which, as their beards were pretty long, by no means tended to improve their physiognomy.

When the boat containing the sealing party of eight men, quitted the ship to go to the first island, it was appointed that they should remain fishing on the island a week, when the smack should proceed to the next island, and at the end of the time return to them with fresh provisions. In order to give a notion of the kind of life which these hardy men endure in the fisheries or places of this description, it may be worth stating, that with provisions for a week or so, they set out from the vessel round the desert islands, to the difficult parts frequented by the seals. They haul the boat ashore in the quarter where they hunt the prey.—They turn the boat, which is generally built light, bottom upwards, placing a large stone at each end to elevate her, and making her rest on one side to allow an opening. The space along the side, with the exception of one hole to crawl in at, is then closed up by turf or dirt, to keep out the wind and rain. Under this shelter they sleep during their absence from the vessel, in weather generally rainy, and often with snow on the ground for days, and yet the men are in fine robust health, and under the incitement which they partake as sharers of the spoil, (though that share is sadly disproportionate to their labours,) they pursue the chase with the greatest vigour, and in an ordinary voyage, we understood, will often take upwards of ten-thousand skins.—The party on going at the end of the week to the place where it was agreed the smack should take them up, were greatly perplexed that she did not make her appearance, but their distress may be conceived, on finding different parts of the wreck floating near the shore, which led them to the conclusion, from perceiving no other traces, that she, with all their comrades on board, had perished in the storm. They remained in this spot for more than

six weeks, in a most gloomy situation, and then removed to another part of the island for the convenience of provisions. They there stayed out the winter, living on seals and sea elephants, which they cooked with the blubber, which is highly inflammable. At the expiration of that time, provisions became scarce, and they removed round the island for the purpose of crossing over to the next island, in the hopes of finding the seals there in great plenty. The distance between the two islands is little more than ten miles. They fortunately landed at the very spot near where their ship-mates had built the house, and there they met, to the great joy of both parties. The fishing party brought with them their kettle, frying-pan, and some implements which were highly acceptable, and increased their scanty means of comfort. They lived together for a time in the manner stated. Their occupation was either hunting for provisions, or preparing them, and mending or making their clothes. The snow was sometimes for a long period on the ground, and there were but three weeks of fine clear weather in the year. Some months the weather was so bad that they remained in the house for more than three days together. In those dreary times their great consolation was a *Bible*, which had been given to them by Captain Cox, the agent to the Merchant Seaman's Bible Society, which the Captain and others of the crew read aloud to the rest. It was, in fact, read every day by one or other of them, and some who had never read it before read it during the time they lived on the island several times over. It effected in the characters of several a change highly beneficial, and promoted piety and resignation in the whole. During their stay there were no parties among them—no quarrelling, and none assumed command, but obedience of the best kind existed—namely, that produced by a conviction of the utility and propriety of the thing proposed, and a mutual desire to be serviceable. They all gave their utmost exertions to the execution of whatever was suggested by the most experienced, or received the sanction of the majority. After they had all been together for about three weeks, and the prospect of deliverance from the dreary solitude getting every day more remote, it was proposed to construct a vessel with the timber of the wreck, and the materials of which the house was built. There were the remains of a hut built on the other island by some Americans who visited it some years before, when seals were more plentiful. With these and what had been saved from the wreck, the carpenter reported that a vessel might be built, and they set to work on that object immediately. The sails were to be made of seals skins sewn together, and a party consisting of eleven went to the first island for the purpose of collecting and preparing them, and digging up the timber which had been used for the house. The collection and preparation of the skins took three weeks, and in a week more they collected all the timber for the building of the

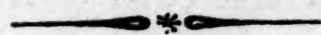


vessel. From the state of their provisions, it was found convenient that five of their number should return and stay at the other island, as there were not provisions sufficient for the subsistence of all at the island where the house was built. This party, therefore, having received a proportionate share of the household utensils, namely, one kettle and the bottom of an old one, which was used as a frying-pan, they set off. Those who remained, in order that they might apply the timber used in constructing the old house to the building of their vessel, set to work to build a new habitation, which they formed chiefly of stones and turf. This house appears to have been an improvement on the first, inasmuch as it had the luxury of three chimneys, which, however, either would not draw, or were insufficient, as the inmates were obliged to cut a hole in the gable end to let out the smoke. At this time they used the elephant's bones, with blubber, as fuel, the fumes from which were by no means agreeable. Having finished this they shifted their things into it, and tore down the first, and cleared the place where it stood for the purpose of building the vessel on it. They laid the keel, made from the topmast of the wreck, to erect a vessel whose keel should be twenty-nine feet, and built like a lugger, and of about four feet and a half high. It was calculated that she would be about twelve tons burden. They worked at it with assiduity, animated by the hope of delivering themselves. Their history of their various expedients to supply the place of regular tools and materials, though unintelligible to the general reader, would be highly interesting to nautical men. At the end of five months they had completed her with her seal-skin sails, and they set off to the other island to fetch the other five men that they might assist in the launch. Nearly two years had now rolled over since they were first wrecked—a time which, as marked by their privations and anxieties, appeared as long almost as their lives. The five men who were on the first island were dispersed about in search of food, and the larger party were obliged to go in pursuit of them. On the next day after their arrival a gale sprung up, and their boat was driven about seventy yards from where she was made fast, and her stern knocked to pieces. They occupied themselves in attempting to repair the disaster, which threw them into great dismay. The day was fine, when an old man who was out on a mountainous point trying to descry their comrades, came running down in great haste, and presented himself before them in a bewildered state. He gesticulated without being able to speak a word, when the Captain, not conceiving the cause, said—"What's the matter with you, you foolish fellow?" At last he recovered so far from the effects of his joy as to be able to tell them he had seen a vessel standing in towards the shore. This none of them would believe, and all said it must be a bird sitting on the water, an object which had often deceived their hopes. The man, how-

ever, was convinced that he was not mistaken, and asked who would go with him to see the vessel, when one offered to go with him and ascertain the fact; and a tinder-box was given to them that they might, if it were true, make a fire to show those on board that there were human beings on the island. To their indescribable joy, these two men on getting to the place where she was first discovered, saw a schooner standing along shore, and from the carcase of a sea-elephant just killed, and other traces, perceived that the crew must have been on shore. They then sought for and killed one of those animals, and with its blubber they soon made a fire on the promontory that evidently caught the attention of the schooner, as a boat was seen to proceed from her towards the shore. The men ran down eagerly to meet her, but when the boat got near the shore the crew evidently hesitated on seeing the two men, whose appearance must have been of a dubious nature. They were naked, with the exception of their ruff brown fur jackets, as they had thrown off their skin trowsers, which were exceedingly thick and heavy, for the convenience of running. They, however, hailed the crew in a manner which proved them to be civilized beings, and they were taken on board. The vessel turned out to be an American schooner, which had come for the purpose of sealing and trading in those seas. The Captain received them kindly and gave them shirts and trowsers. It was sunset when they were taken on board, and the next day the Captain and the remaining party were fetched. They proceeded in search of the other party, who descried the vessel with a degree of joy equal to that of the first man who saw it, and on the boat approaching the shore, hailed it with three cheers, which was returned by their comrades on board. Those on shore were so overjoyed that they did not wait for her coming to shore, but rushed into the water to haul her up. They were all taken on board. They assisted the schooner in loading, and after taking all their things on board, she sailed for the Isle of France, her destination. On the way, however, the mate of the smack had a disagreement with the American Captain and was voluntarily put on shore on the island of St. Paul, where there are plenty of wild pigs, and provisions, such as the mariners had of late been used to, and which is in the track of the vessels trading in the direction of the Isle of France. All the mariners, excepting two, named **VEALE** and **PETHERBRIDGE** and their Captain, preferred going on shore with their mate, and waiting there for some of the trading vessels that should touch there. Not the least apprehension was felt by themselves or the others that they would be able to meet with a passage, and the Captain and the two men, **VEALE** and **PETHERBRIDGE** were landed at the Isle of France, where a subscription was raised for them, and they were treated with great humanity by the Governor. The two men, **VEALE** and **PETHERBRIDGE** returned home in the *Lord Exmouth*, Captain



EVANS, which is now in the East India Dock. They arrived in a destitute condition, and applied to the British and Foreign Bible Society for relief, and on Monday last the Rev. G. C. SMITH of Penzance, under whose care they now remain, introduced the case to the notice of the Lord Mayor, who, however, could do nothing for them, and a subscription has been set on foot in their behalf.—Mr. FABIAN, the Secretary of the Society, and other gentlemen, have made inquiries into their case, which has been fully corroborated, and an excellent character has been brought with them by Captain EVANS. This is perhaps the only instance since the days of SELKIRK, the original ROBINSON CRUSOE, of a number of men having been wrecked, and lived for a length of time on a desert island. Their health was in general good, excepting now and then, when from the extremely oily nature of their food their bowels were disordered. They then found a dose of salt water an effectual remedy.



### Miscellaneous.



#### GENERAL CONFERENCE OF 1824.

May 1st, 1824, the FOURTH DELEGATED GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, convened in the city of Baltimore: present, Bishops M'KENDREE, GEORGE and ROBERTS, and one hundred and twenty-nine Delegates:—from the New-York Annual Conference, sixteen—New-England do. fourteen—Genesee do. fourteen (two absent) Ohio do. thirteen—Kentucky do. eight (three absent)—Missouri do. five—Tennessee do. nine—Mississippi do. three—South-Carolina do. eleven—Virginia do. nine—Baltimore do. fourteen—Philadelphia do. thirteen. The duties of the Chair, in consequence of the indisposition of Bishop M'KENDREE, devolved principally upon Bishops GEORGE and ROBERTS.

Notwithstanding the conflicting opinions on some points of our ecclesiastical polity, which were entertained by the several delegates, and the diversity of views and sentiments in relation to the expediency of certain measures, which must necessarily prevail among so large a body of men, collected as they were from the different sections of our widely extended continent, in which local views and prejudices must exert considerable influence; much of Christian feeling was evinced in the various discussions, and the important transactions of the Conference were conducted with order and decorum; and we humbly trust, that the labours of this Conference will be rendered a blessing to the Church, by harmonizing the body, and giving an enlargement of the work of God among us.

The few alterations made in some of the regulations of the Discipline, may be known by an inspection of a revised edition of it, shortly to be published. Two additional Bishops, the REV. MESSRS. JOSHUA SOULE and ELIJAH HEDDING, were elected and consecrated.

Among other things which tended to make this Conference interesting, was the presence of the REV. RICHARD REECE, late President of the Wesleyan Methodist Conference, and a representative from that to this Conference, and his companion, the REV. JOHN HANNAH; both of whom have endeared themselves to their American brethren, by the urbanity of their manners, the truly-Christian spirit which they evinced on all occasions, as well as by the gravity and dignity of their ministerial deportment. May they long live to enjoy the fruit of their labours of love among us, and continue to adorn that ministry with which they are more immediately connected.

This interchange of delegates from one Conference to the other, so happily begun in 1820, after a partial suspension of a direct intercourse by the pastoral visits of the late DR. COKE, is hailed as the commencement of a more intimate and permanent union between the two bodies of Methodists, and as being productive of the happiest results to both, not only in keeping up that reciprocal attachment which has hitherto characterized them, but in giving a more vigorous, as well as united and diffusive, spread to those doctrines of Christ by which they have ever been distinguished. This is anticipated, not only from the deputation itself, but more especially from the spirit and manner in which it is conducted. May success attend our elder brethren on the other side of the Atlantic, in all their efforts to spread the Redeemer's glory, and may we, on this side, be permitted to imitate their noble and god-like example, in extending the truth "from pole to pole," until, by our Missionary enterprizes, we may meet on some favoured spot between the eastern and western continents, and witness the complete triumph of redeeming love around the terraqueous globe!

On the introduction of MESSRS. REECE and HANNAH into the Conference, MR. REECE presented the following communication:—

*To the General Conference of the Methodist Episcopal Church assembled at Baltimore, in the United States of America.*

DEAR BRETHREN,

The time has arrived which calls us, in pursuance of a resolution unanimously passed in the Conference of 1820, held in Liverpool, to commission a deputation from our body, to attend your ensuing General Conference, to convey to you the sentiments of our fraternal regard, and affectionate attachment, and to recip-



rocate that kind and friendly office, which, on your part, was performed by the visit of one of your esteemed ministers, the **REV. JOHN EMORY**.

The increased interest in your spiritual welfare, which the establishment of this mode of direct and official communication between the two great bodies of Methodists has naturally excited in us, and, reciprocally, we believe, in you, is to us the first proof of its beneficial tendency, and a cheering indication of its future advantages. For why should the ocean entirely sever the branches of the same family, or distance of place, and distinct scenes of labour, wholly prevent that interchange of the sympathies of a special spiritual relationship which cannot but be felt by those who, under God, owe their origin to the labours of the same Apostolic man;—bear testimony to the same great truths before the world,—and whose efforts to spread the savour of the knowledge of **CHRIST**, on our part through the British Empire, and on yours through the population of those rising States, which have derived their language, their science, and their protestantism from the same common source,—**ALMIGHTY GOD** has deigned so abundantly to bless?

We received with heartfelt joy the messenger of your churches, the **REV. JOHN EMORY**, bearing the grateful news of the progress of the work of **GOD** in your societies, and were refreshed by the expressions of your charity. We now commit the same charge to the faithful and beloved brethren whom we have appointed to salute you in the **LORD**, that nothing may be wanting on our part, to strengthen the bond of brotherly love, and to call forth mutual and united prayers for each others welfare by a mutual knowledge of each others state.

We are on the point of closing the sittings of the present Conference, in which the perfect harmony of the brethren assembled has afforded matter for the most devout and grateful acknowledgements to **GOD**; both as it is the *indication* and the *result* of that entire affection and unity which exists among our societies throughout the United Kingdom. Through the mercy of **GOD**, we have rest on every side,—the discipline we received from our venerable founder is still enforced with unabated zeal, and under a conviction of its agreement with the word of **GOD** cheerfully observed;—the value of those apostolic doctrines which distinguish us in the old and new world was never, we believe, more powerfully felt among us, and never were they with greater fidelity exhibited in our public ministry;—and, as a crowning blessing, numbers are yearly added to us and to the **LORD**, and the light and influence of the gospel is yearly extending, by the divine blessing upon the labours of the brethren, into the still dark and uncultivated parts of our beloved country. “Not unto us **O LORD**, not unto us, but unto thy name give glory for thy mercy and for thy truth’s sake.”

You will also, dear brethren, partake of our joy in the success with which it has pleased God, to attend the labours of our brethren in our different foreign missions.

The leading particulars of their state and prospects you will have learned from our Magazine and Annual Reports, and it will therefore suffice to state, that, in this department of the work of God committed to our charge, upwards of one hundred and fifty of our preachers are employed; and that the zeal and liberality with which our people and the friends of religion generally co-operate with us in this hallowed work, answer to every call and seem only roused to greater activity and enlargement, as the sad condition of the pagan world is by new developements, displayed before them. In the formation of regular Missionary Societies in your church, to promote the universal establishment of the kingdom of our adorable Saviour, and "to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God," we have greatly rejoiced; and in those encouraging dawnings of large success among the aboriginal tribes of your native continent, which have cheered the early efforts of those devoted men whom you have ordained to this blessed service. In addition to the *doctrines* in which we have been instructed, God has in his mercy given to us, as Methodists, a discipline adapted in a very special manner to missionary operations, to build up and establish infant religious societies among heathens, and to call forth in every place a supply of labourers for extending the work, and enlarging the cultivated field into the untilled and neglected wilderness. In the spirit of our great founder under God, who regarded *the whole world as his parish*, let the Methodists of Great Britain and America regard the whole world as the field of their Evangelical labours; and mindful of this our high vocation, let us enter in at every open door, trusting in God to dispose the hearts of our people to provide the means necessary to carry our sacred enterprizes into effect; striving together in our prayers that from us the word of the LORD may "sound forth to nations and kingdoms of men, of all colours and climates, now involved in the ignorance and misery of pagan idolatry, and sitting in darkness and the shadow of death."

More fully to declare unto you our state, and to be the witnesses of "the grace of God in you," we have appointed and hereby do accredit as our representative to your approaching General Conference, the REV. RICHARD REECE, late president of our Conference, and have requested the REV. JOHN HANNAH, one of our respected junior preachers to accompany him on this service.— "Beloved in the LORD and approved in CHRIST," we commit them to the grace of God, and to your brotherly affection. We earnestly pray that your approaching assembly may be under the special guidance and benediction of our common Head, and that all your deliberations may issue in the lasting union and pros-



perity of your numerous, and widely extended societies; that you may increase in faith and love; and that your labours may year after year continue to enlarge and establish in the Western World the kingdom of our LORD and SAVIOUR JESUS CHRIST—"to whom be glory in the church throughout all ages, world without end. Amen."

Signed in behalf of the Conference,

H. MOORE, *President.*

*Sheffield, August 11th, 1823.*

The above having been read by the Secretary, MR. REECE rose and addressed the Conference in the following words:—

MR. PRESIDENT,

THE paper which has just been read is an expression of the sentiments avowed by the British Conference,—and in which I heartily concur;—sentiments of affectionate concern for the prosperity and advantage of our brethren on this side of the Atlantic. It afforded us much satisfaction to receive from you, by your excellent deputy, the REV. JOHN EMORY, an overture to more frequent intercourse and closer fellowship of brotherly love.—*Wesleyan-Methodism* is one every where,—one in its doctrines, its discipline, its usages. We believe it to be the purest, simplest, most efficient form of Christianity that the world has known since the primitive days. Doubtless, it is that which has had the sanction of Almighty God, in its rapid and extended success, beyond any other in modern times. It commenced, nearly a century ago, in the mother country, in one of her universities, with a few young men, "chosen vessels, meet for the Master's use." Then, it was the "cloud little as a human hand:"—now it has spread widely, and is still spreading over both hemispheres, while its fertilizing showers are descending upon Europe, America, Africa and Asia, producing fruit wherever they fall,—the fruit of knowledge and holiness. Methodism is our common property. We are alike interested in its preservation and diffusion. It is a sacred trust committed to us. It is a heavenly treasure which we have to dispense for the benefit of man. Its spirit is not sectarian, but catholic, and embraces Christians of every denomination, who hold the essential truths of the gospel, and "love our LORD JESUS CHRIST in sincerity." Your brethren in England were never more concerned to preach its distinguishing doctrines of justification by faith, the direct witness of the Spirit in the hearts of believers, and salvation from all sin in this life, with simplicity, fidelity, and zeal, than at present;—never more concerned to enforce its discipline with firmness and love, and to "train up" a people in the "nurture and admonition of the LORD;"—never more careful that it do not deteriorate in their hands, but that it be transmitted, pure and entire, to "faithful men," who shall

succeed to their labours : for which purposes they are anxious in their instruction, and strict in their examination of the rising race of preachers, that these may be sound in the faith, and lovers of our discipline. Many of them are all we can hope, young men whose "profiting" has "appeared unto all," and to whom we can commit the deposit, without anxiety, believing that they will "obtain mercy of the LORD to be faithful."

The result of this care and pains to preserve a pure and effective ministry, has been, and is seen in the blessing of God upon our labours, in an extension of his work through every part of our country, where "great and effectual doors" are opening into new places, and the LORD is "adding to his church daily such as are saved." The members of our Society are also improving in personal holiness, and zeal for good works. They are more ready to concur with us in spreading the gospel abroad among heathen nations, as well as in tightening the "cords" of our discipline at home. On the whole, our prospects were never more bright, nor had we ever more reason to be encouraged.

My opportunities of intercourse with you since my arrival in this Country, together with the satisfaction I have had in attending two of your Annual Conferences, where I met with many of my American Brethren, render this one of the most interesting periods of my life. I have witnessed the disinterested and laborious zeal which distinguishes your character and conduct. I have seen the fruit of your labours in the excellent Societies in New-York, Boston, Philadelphia, Winchester, and this City. The doctrines and discipline of Methodism, when rightly applied, do, under the blessing of God, produce a scriptural conversion, and form the genuine Christian character *every where*; and either at home or abroad, I find that a Methodist, who lives according to his profession, is a "fellow-heir" of the same "grace of life." My prayer is, in accordance with the prayers of the Body whom I represent, that you may go on and prosper, until, as the honoured instruments of God, you have diffused gospel light and life through every part of this vast continent, and every class of its interesting population;—that the name of our LORD JESUS CHRIST may be every where glorified in his disciples. *Amen.*

The rules for the government of the Conference being adopted, the bishops made the following communication :—

*To the Delegates of the several Annual Conferences of the Methodist Episcopal Church, in General Conference assembled.*

DEAR BRETHREN,

We have thought it advisable, at the opening of this General Conference, to communicate to you our views in relation to some of the subjects which will properly come before you.—Assembled



as you are from various parts of the continent, and having been associated with societies of people not entirely the same in manners and customs, it cannot rationally be expected that your views on every subject should be uniformly the same. But after candidly considering and discussing such points of interest to the church as may require your attention and decision, we trust you will be able to unite in such measures, as shall best serve for the prosperity of our Zion and the glory of God.

During the last four years, we have not been favoured with extraordinary revivals of religion, yet the work of God has gradually advanced, and we have had constant accessions to the church, both of ministers and members, as well as an increase of circuits and districts. On the whole, we are happy to say, that amidst all our difficulties and obstructions, our prospects are encouraging, and we are permitted to hope, that the great Head of the church will prosper our way and crown our labours with abundant success.

Your superintendents have endeavoured to do what was in their power, towards supplying the Annual Conferences with their official services, and have in most instances succeeded; but owing to a failure of health in some of them, and to other uncontrollable circumstances, two cases have occurred in which the Conferences were under the necessity of providing for themselves. And as the present health of your superintendents is more likely to decline than increase, while their labour will become every year more extensive, the subjects of administration, and the propriety of increasing the number of superintendents, will claim your early attention.

In the progress of the work, new doors have been opened for the spread of the gospel, the borders of our Zion have been enlarged, and the number of circuits and districts so increased as to render it necessary that there should be some alterations in the form of the Annual Conferences. The way seems to be prepared for dividing some in order to form new ones, and for making some changes in the boundaries of others, so as to render them more convenient.

On the subject of church government, some of our friends have entered into various speculations, and it seems probable that memorials will be laid before you both from local preachers and private members. In order to give full satisfaction, as far as possible, on this point, it may be expedient to appoint a committee of address, to prepare circulars in answer to such memorials as may be presented.

In fixing the boundary lines of the Annual Conferences, it must not be forgotten, that a part of our charge lies in Canada, beyond the limits of the United States. The situation of our brethren in that remote part of the country, seems to present to view a subject distinct in itself; and the most judicious measures to secure

their prosperity and welfare, will claim the exercise of your united counsel and wisdom.

The book concern, considered in a moral and pecuniary point of view, is an important establishment in our church, and will be, if proper exertions should be made in the circulation of books, not only a source of relief and support to our itinerant ministry, but a most effectual medium of conveying light and knowledge to the thousands among whom we labour, and perhaps to multitudes who do not attend our preaching. If any improvement can be made in its present plan of operation, so as to render it more extensively useful than it now is, it is desirable that it should be done.

In the course of your deliberations, the Local District Conference, the financing system, and the proper instruction and education of children, may require some attention; as well as several other subjects not necessary now to mention.

The importance of supporting the plan of an itinerant ministry, and of maintaining union among ourselves, cannot have escaped your recollection. They are subjects involving the vital interests of the church, and our prayer is, that the wisdom of the Most High may guide us in such a course as shall be favourable both to the one and to the other.

ENOCH GEORGE.  
R. R. ROBERTS.  
W. M'KENDREE.

*Baltimore, May, 1824.*

The several subjects embraced in this communication were referred to Committees, and reported on in their order, some of which will be found below.

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#### EXTRACTS FROM REPORTS OF COMMITTEES WHICH WERE ACCEPTED BY THE CONFERENCE.

The Committee to whom were referred, Petitions, Memorials, &c. presented the following Report, which was accepted:

Resolved by the delegates of the several Annual Conferences in General Conference assembled,

- 1 That it is inexpedient to recommend a Lay-delegation.
2. Resolved, &c. That the following Circular be sent in reply to the petitioners, memorialists, &c.

*Beloved Brethren,*

SEVERAL memorials have been brought up to the General Conference, proposing to change the present order of our Church Government. By one or more of these it is proposed, "to admit into the Annual Conferences, a lay delegate from each circuit and station; and into the General Conference, an equal

delegation of Ministers and lay members." Or, to admit a representation of local preachers and lay members into the General Conference; to be so apportioned with the itinerant ministry as to secure an equilibrium of influence in that body." Or, "that the General Conference call a convention, to consist of representatives from each Annual Con-



ference, and an equal number of representatives chosen by the members of each circuit or station, to form a constitution which shall be binding upon each member of our Church:" Or, "that a representation of the local preachers and the membership be introduced into the General Conference," either by electing delegates separately, or that the membership be represented by the local ministry, they being elected by the united suffrage of the local preachers and lay members.

To these memorials, as well as to others praying the continuance of our government in its present form, we have given an attentive hearing in full Conference; and after much reflection, we reply;

We are glad to be assured that there exists but one opinion among all our brethren, respecting the importance of our itinerant ministry; and that they who desire a change, whether of the form of the General Conference alone, or of the Annual Conferences also, are moved to solicit it, rather by their zeal to support the itinerancy, than for want of attachment to it. They would relieve the preachers of the delicacy of fixing the amount of their own salaries; and as in this matter they could act more independently, so they would also provide more liberally.

We respectfully acknowledge the candour of brethren, who, although they intimate that it is unseemly for the preachers to determine their own salaries, yet do not pretend that their allowance is excessive, nor that they claim a right to demand it. It is true that the deficiency of quarterage is so general, in such large proportions, that the Conference collections, and the dividends from the Book Concern and Chartered Fund have never been sufficient to supply it: and indeed, the Conference Stewards usually settle with the preachers, at a discount of from thirty to sixty per cent.

But we presume that these facts have been generally known; so that whatever injury may be sustained from the scantiness of our support, is attributable not to the improvidence of the rule which limits the amount, but to some other cause; and whatever that cause may be, we at least have no information that the people refuse to contribute, because they are not represented. Indeed it would grieve us to know this: for even though they should refuse to acknowledge us as their representatives in

the General Conference, they cannot do less for the love of Christ, than they would oblige themselves to do out of love for authority.

We rejoice to know that the proposed change is not contemplated as a remedy for evils which now exist in some infraction of the rights and privileges of the people, as defined to them by the form of discipline; but that it is offered, either in anticipation of the possible existence of such evils, or else, on a supposition of abstract rights, which in the opinion of some, should form the basis of our government.

The rights and privileges of our Brethren, as members of the Methodist Episcopal Church, we hold most sacred. We are unconscious of having infringed them in any instance; nor would we do so. The limitations and restrictions, which describe the extent of our authority in General Conference, and beyond which we have never acted, vindicate our sincerity in this assertion. By those "restrictions," it is put out of the power of the General Conference "to revoke, alter or change our articles of religion; or to revoke or change the general rules, or "to do away the privileges of our members of trial before the Society or by a committee, and of an appeal." The general rules and the articles of religion, form to every member of our Church *distinctively*, a constitution, by which, as Methodists and as Christians, ye do well to be governed; and we, assembled together to make rules and regulations for the Church, most cheerfully acknowledge that the restrictions above mentioned, are as solemnly binding upon us as the general rules are upon both us and you individually.

These restrictions are to you the guarantee of your "rights and privileges;" and while we shall be governed by these as such, we will also regard them as the pledge of your confidence in us.

But if by "rights and privileges," it is intended to signify something foreign from the institutions of the Church, as we received them from our fathers, pardon us if we know no such rights, if we do not comprehend such privileges. With our brethren every where, we rejoice that the institutions of our happy country, are admirably calculated to secure the best ends of civil government. With their rights, as citizens of these United States, the Church disclaims all interference; but, that it should be inferred from these, what are your rights as Me-

thodists, seems to us no less surprising, than if your Methodism should be made the criterion of your rights as citizens.

We believe the proposed change to be inexpedient :

1. Because it would create a distinction of interests between the itinerancy and the membership of the Church.

2. Because it presupposes that, either the authority of the General Conference "to make rules and regulations," for the Church; or the manner in which this authority has been exercised, is displeasing to the Church; the reverse of which we believe to be true.

3. Because it would involve a tedious procedure, inconvenient in itself, and

calculated to agitate the Church to her injury.

4. Because it would give to those districts which are conveniently situated, and could therefore secure the attendance of their delegates, an undue influence in the government of the Church.

With respect to lesser matters, mentioned in the memorials, we respectfully refer you to the revised copy of the discipline forthwith to be published.

*Signed by order of General Conference.*

WILLIAM M'KENDREE.

ENOCH GEORGE.

ROBERT R. ROBERTS.

Baltimore, May 25, 1824.

*Extract from the Report of the Committee on Education.*

"In considering this subject your committee have been happy in believing that no arguments were necessary to impress this Conference with a sense of its importance. The cultivation of the human mind, with a view to prepare it for the full exercise of its powers, and thereby to render it capable of answering the noble purposes of its creation, may be reckoned among the first and greatest objects of a civilized community. The nature of this work is such, that it requires an early commencement, and hence, in every enlightened nation, the education of children has been deemed necessary to the well-being of Societies, as well as individuals; and Christian people have held it among their most sacred duties. In the early establishment of Methodism, in the very beginning of our religious institutions as a Christian denomination, it was recommended to our people, made the duty of our ministers, and the fruit of it already realized sufficiently shows its utility.

"Your Committee, nevertheless, are fully impressed with the unpleasant fact, that this subject, so intimately connected with the vital interests of our Church, and with the salvation of so many thousands of souls, has been, and is at this moment, much neglected. While we are happy in believing that in many duties and labours we have done much more than several other denominations, we think it must be admitted that in the instruction of children some of them have exceeded us. And unless effectual measures can be adopted for securing

proper attention to the rising generation under our care, we may anticipate unhappy consequences. The children of our hearers, and especially those of our Church members who have received baptism at our hands, may be considered as standing in a relation to us, different from that of children in general and fully entitled to all the attention from us which their age and situation require. If properly taught and educated, they will be prepared to become valuable members of our Societies, and heirs of salvation. But if neglected, we may expect them to become vessels of wrath, fitted to destruction.

"On the subject of schools and seminaries of learning, your Committee have obtained all the information their limited time and means would allow; and are of opinion that in this also we are deficient. In 1820, a resolution passed the General Conference, recommending that each Annual Conference should establish a Classical Seminary within its own boundaries, and under its own regulations. Three or four Seminaries have been established in conformity to this resolution, some of which are in successful operation, and it is, in the opinion of your Committee, desirable that such an institution should flourish under the patronage of each Annual Conference in the Union.

"Our Church contains multitudes of young men, not called to the ministry, who are qualified to teach, and many of whom would be more useful in such employment than they can be in any



other. If these, as well as some of our local preachers, were made sensible of the good they might do our Church, even as teachers of schools, it is believed there would be no difficulty in supplying numerous schools of our country with teachers who would be in favour of the doctrine and discipline of our Church.

"In closing these remarks your Committee beg leave to offer for the consideration of this Conference, the following resolutions, namely:—

"1. That as far as practicable it shall be the duty of every preacher of a circuit or station, to obtain the names of the children belonging to his congregations, to form them into classes, for the purpose of giving them religious instruction, to instruct them regularly himself, as much as his other duties will allow; to appoint a suitable leader for each

class, who shall instruct them in his absence, and to leave his successor a correct account of each class thus formed with the name of its leader.

"2. That we approve of the resolution passed in the General Conference of 1820, on the subject of Seminaries of Learning, and hereby recommend that each Annual Conference not having a Seminary of Learning, use its utmost exertions to effect such an establishment.

"3. That it shall be the duty of every travelling preacher in our Church, to keep in mind the importance of having suitable teachers employed in the instruction of the youth of our country, and to use his influence to introduce teachers into schools, whose learning, piety, and religious tenets, are such as we could recommend."

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*Extract from the Report of the Committee on Missions.*

"The Committee view with pleasure, the success attending our Missionary exertions for the last four years; and think that we are loudly called upon to make our acknowledgements to the God of Missions for the special manner in which it has pleased Him to own our efforts.

"We began feeble, but God has strengthened us. We began fearful, but God has encouraged and assured us. So limited was our knowledge, and so numerous the claims upon our benevolence, that we scarcely knew to what particular point to direct our first attention. God, however, we humbly trust, has given a direction to our labours which has been highly important and beneficial, not only on account of immediate effects, but because a great and effectual door has been opened for the further prosecution of our Missionary plans.

"By avoiding that prodigality of expenditure so evidently seen in some, and that partiality of appropriation so manifest in others; and by observing economy and prudence in the management of our Missionary affairs, we cannot fail, under the continued blessing of God, to succeed in the great work of evangelizing even the barbarous nations around us.

"While an eye to economy is had in the appropriation of the funds of the Institution, your Committee are of opinion, that the Missions among our Indians ought to

be prosecuted with increased vigour, laying a proper foundation for facilitating their future conversion in the education of their children: and that, for every Missionary station men should be selected as Missionaries, of hardy constitutions, of enterprising spirit, able and willing to labour, to sacrifice all for God and His cause.

"But, in the midst of all these labours abroad, we should not forget that much remains to be done within the bounds of our respective Conferences. While Zion is lengthening her cords and enlarging her borders, she ought also to strengthen her stakes; otherwise her enlargements will be her weakness. Let all the intervening sections of our country not enclosed in our fields of labour be examined, and, if Providence open the way, be occupied. Let missionaries be appointed, whose duty it shall be, not to wander over a whole Conference, nor to preach generally, if at all, in old societies made ready to their hands, except in places where societies are very small; but to fix upon certain places still in the enemy's hands, and where there is rational ground of success, and then by siege or assault as the case may require, carry, in the name of the Lord, the strong holds of prejudice and sin. When this is done let it be taken into a regular circuit, and the missionary be at liberty to pursue a similar course in other places. In this way, if we are steady and faithful to our purpose, we shall be

enabled, by the Divine blessing, ultimately to establish ourselves in all the sections of our country until the power of our doctrines and the purity of our discipline shall renovate every part.

"Your Committee take the liberty further to state, that, in their opinion, an open and candid statement of the condition of the Missions will be profitable, not only as it will convince the public that we mean to act in good faith, but because the information so communicated from time to time, will gladden the hearts of thousands who have contributed, or may by this means be induced to contribute, to this benevolent object."

The following resolutions were submitted by the Committee and adopted by the Conference.—

1. "It shall be the duty of each Annual Conference, where Missionaries are to be employed, to appoint a Committee, whose duty it shall be, in conjunction with the President of the Conference, to determine on the amount which may be necessary for the support of each Missionary, (agreeably to the regulations of discipline) from year to year; for which amount the President of the Conference for the time, shall have authority to draw on the Treasurer of the Society in quarterly instalments in behalf of the Missions.

2. "That the 13th Article of the Constitution of the Missionary Society of the Methodist Episcopal Church, be, and hereby is, so amended as to read as follows, viz:

"Article 13. The Treasurer of this Society, under the direction of the Board of Managers, shall give information to the Bishops annually or oftener if the Board judge it expedient, of the state of the funds, and of the amount for which drafts may be made thereon, for the Missionary purposes contemplated by this Constitution; agreeably to which information, the Bishops shall have authority to draw on the Treasurer for any sum or sums within the amount at their disposal, which the Missionary Committee of the Annual Conferences, respectively, shall judge necessary to the support of their Missionaries and of the Mission schools under their care. Provided always, that the sums so allowed for the support of a Missionary shall not exceed the usual allowance for other itinerant preachers; and that the Bishops shall promptly notify the Treasurer of all drafts which shall have been granted and payments made under this article. And provided further, that quarterly communications shall be made by the Missionaries to the Corresponding Secretary of the Board of Managers, giving information of the state and prospects of the several missions in which they shall be employed; and that no one shall be acknowledged a Missionary, or receive support out of the funds of this Society, who has not some definite field assigned to him, separately from the usual division of our work into districts and circuits; or who could not be an effective labourer on a circuit."

## QUADRENNIAL REPORT

OF THE

*Managers of the Missionary Society of the Methodist Episcopal Church.*

IN obedience to a requisition in the Constitution, the Managers of the Missionary Society of the Methodist Episcopal Church, beg leave to present to the General Conference, the following account of the pecuniary transactions of the Society, since its formation in 1819:—

From April 2, 1819 to April 17, 1820,		Brought up,	\$364 00
the whole amount of money collected,		Life Subscriptions,	300 00
was	\$823 04	From New-York Female Mission-	
The amount expended du-		Society,	137 29
ring the same time,	85 76½	Stamford Circuit Aux. Society,	21 75
			823 04
Leaving a balance of	737 27½		
The above amount was derived		The expenditures were as follows:	
from the following sources:—		Postage of letters,	27
Annual Subscriptions,	248 00	Printing Reports, Constitutions,	58 31
Donations,	116 00	Blank Books,	27 18½
	364 00		85 76½



From April 17, 1820, to May 5, 1821, the amount of disposable funds was	3066 03½	Brought up,	\$2003 14
The amount of expenditures during the same time was	407 87	Troy,	28 00
Leaving a balance of	2658 16½	Reading circuit,	25 00
The above sum was derived from the following sources:		Jamaica do.	28 00
Annual Subscriptions,	246 00	Courtlandt do.	19 00
Donations,	637 20	New-Rochelle do.	44 25
Life Subscriptions,	199 00	Baltimore Conference,	400 00
Collections at Missionary Prayer meetings,	49 64	Balance from last year's acc't.	2658 16½
Interest on money lent Book-Concern,	41 00		5205 55½
From Auxiliaries, viz.		The expenditures were as follows:	
Female Missionary Society of New-York,	124 00	Paid Wyandott Mission,	594 00
Young Men's do. do.	125 64	Creek do.	500 00
Baltimore Conference	436 00	Canada do.	150 00
New-England	203 15	New-Orleans, do.	100 00
Young Men's Missionary Society of New-York,	119 13	Mobile do.	100 00
Courtlandt Circuit	45 00	New-England Conference do.	200 00
Pope's Chapel,	67 00	Incidental expenses,	137 40
New-Rochelle,	6 00		1781 40
Albany Female,	30 00	From June 8, 1822 to May 21, 1823, the amount of disposable funds was	8851 29
Balance from last year's account,	737 27½	The expenditures during the same time,	3740 22½
	3066 03½	Leaving a balance of	5111 06½
The expenditures were as follows:		The above funds were derived from the following sources:—	
Printing constitution, address, &c.	57 11	Annual Subscriptions,	95 00
Discount on uncurrent notes,	56	Donations,	147 81
Postage of a letter,	20	Life Subscriptions,	70 00
Paid Rev. E. Brown, Missionary to New-Orleans,	350 00	Collections at Missionary Prayer Meetings,	32 27½
	407 87	Children's Collections,	412 29
From May 5, 1821 to June 8, 1822, the amount of disposable funds was	5205 55½	Anniversary Collection,	151 12½
The expenditures during the same time were,	1781 40	From Auxiliaries, viz.	
Leaving a balance of	3424 15½	Baltimore Conference,	1649 46
The above funds were derived from the following sources:—		Virginia do.	579 30
Annual Subscriptions,	190 00	South-Carolina do.	474 00
Donations,	426 93½	Ohio do.	67 00
Life Subscriptions,	310 50	Tennessee do.	112 00
Collections at Missionary prayer meetings,	182 56½	Genesee do.	277 48
Anniversary collection,	84 26	New-England do.	505 77
Refunded from N. Orleans Miss.	85 00	Female of New-York,	202 80
Interest,	132 00	Young Men's of do.	380 83
From Auxiliaries, viz.		Brooklyn	80 00
Virginia Conference,	170 00	Reading circuit,	30 00
South-Carolina,	57 13	Jamaica do.	11 00
Female of New-York,	154 62	Croton do.	8 00
Young Men's of New-York,	210 13	Courtlandt do.	9 00
	2003 14	Interest,	132 00
		Balance from last year's acc't.	3424 15½
			8851 29
		The expenditures were as follow:	
		Paid Wyandott Mission,	1899 46
		Creek do.	274 00
		Canada do.	200 00
		Cherokee do.	300 00
		Florida do.	50 00
			2723 46

Brought over,	2723 46	Expenditures as follow :—	
South-Carolina Conference Missionary, to Yellow-River, &c.	150 00	Paid New-York Conference	
Missouri Conference Miss.	189 00	Missionaries,	643 00
New-England do. do.	400 00	New-England do. do.	200 00
Genesee do. do.	200 00	Genesee do. do.	296 26
Counterfeit notes, printing and other incidental expenses,	77 62½	Ohio do. do.	1500 00
	3740 22½	Tennessee do. do.	500 00
		Mississippi do. do.	416 00
		South-Carolina, do. do.	1228 90
		Incidental expenses,	211 98½
From May 21, 1823 to April 23, 1824, the amount of disposable funds was	8700 98		4996 14½
Expended during the same time	4996 14½		

Leaving a balance of	3704 83½
The above amount was derived from the following sources :	
Anniversary collection,	39 75
Annual Subscriptions,	71 00
Donations,	315 62½
Life Subscriptions,	30 00
Missionary prayer meetings,	37 26
Auxiliaries :—	
South-Carolina Conference,	1374 40
Ohio. do.	125 81
Missouri do.	60 00
Mississippi do.	416 00
Baltimore do.	100 00
New-England do.	29 00
Genesee do.	549 00
Courtlandt circuit	12 00
Goshen do.	24 52
Chatham do.	16 00
Stratford do.	13 00
Jamaica do.	20 00
New Rochelle do.	59 23
Albany Female	54 00
Young Men's of New-York,	243 32
Balance from last year's acct.	5111 06½
	8700 98½

## RECAPITULATION.

The whole amount received from the formation of the Society, April 2, 1819 to April 23, 1824, is	14716 24½
Expended during the same,	11011 40½
Leaving a balance of	3704 83½
The above amount was derived	
From Annual Subscribers,	850 00
Donations,	1643 57
Life Subscribers,	909 50
Collections at sundry times,	1074 16½
Auxiliaries,	9934 01
Interest on money lent,	306 00
Total	14716 24½
Expenditures as follows :—	
Printing and other incidental expenses,	557 78½
Support of Missions,	10453 62
Total	11011 40½

For a more particular account of the proceedings and success of the Society, the Managers refer to the several Annual Reports herewith presented.

In thus submitting to the General Conference a concise view of the transactions of the society, the Managers cannot but express their gratitude to God, for permitting them to be the humble instruments of aiding, in the management of the concerns of this Society, in any measure, to extend the empire of truth and righteousness in the world ; at the same time pledging themselves, that while the Conference shall continue its operations for the noble purpose of evangelizing mankind and of bringing them under the yoke of Jesus Christ, they will use their best endeavours to promote the same blessed object, by a faithful discharge of their duties as Managers of the Missionary Society of the Methodist Episcopal Church.

By Order of the Board,

N. BANGS, *Treasurer.*

New-York, April 23, 1824.